

8750
A
SERMON

Preach'd before

The UNIVERSITY

OF

CAMBRIDGE

MAY XXIX. 1720.

SEYMOUR

1840



UNIVERSITY

OF

CAMBRIDGE

MAY 17 1840

GOD's MERCIES to Great Britain.

A
SERMON

Preach'd before the

UNIVERSITY
OF
CAMBRIDGE,

MAY XXIX. MDCCXX.

ON

Pſalm cvil. 43.

*Whoſo is wiſe, and will obſerve thoſe Things,
even they ſhall underſtand the loving Kind-
neſs of the Lord.*

By JOHN HOLDSWORTH, M. A.

LONDON:

*Printed by J. READ in White-Fryers, and
Sold by T. WARNER, at the Black-Boy
in Pater-Noſter-Row, and A. DODD, at
the Peacock without Temple-Bar. 1725.*

Price 6 d.

GOD'S MERCIES TO GREAT BRITAIN

STERMON

Preach'd before the

UNIVERSITY

OF

CAMBRIDGE

WEDNESDAY

ON

Psalm cxviii. 43.

Whoso is wise, and will observe those things,
even they shall understand the loving kindness
of the Lord.

By John Holdsworth, M.A.

LONDON:

Printed by J. READ in White-Friars, and
Sold by T. WATKINS, at the Black-boy
in Peter-Norfolk-row, and A. DODD, at
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Price 6 s.



A
S E R M O N
O N

Psalm cvii. 43.

*Whofo is wife, and will observe thofe Things,
even they fhall understand the loving Kind-
nefs of the Lord.*



IT is a Matter of very great Difficulty to interpret aright the fignal Alterations that happen to Men, in a publick or private Capacity. If we are Objects of the Severity and Chaftefements of Heaven, we don't fcruple to exprefs our Refentment in Clamour and Difcontent; if we receive any Marks of Favour and Coun-
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tenance, we ascribe it to our own Merit, become arrogant and elated, and utterly regardless of the Cause of our Happiness. Thus do we defeat the Means of our Reformation; and those Things that were proper to allay, become Fuel to our Passions. The holy *David* doth therefore, in that Psalm, out of which I have chosen these Words, endeavour to raise in Men a proper Sense of those instructive Visitations; and earnestly invites them to praise God, in whose very Corrections may be discern'd his Goodness towards the Children of Men.

THE *Psalmist* had, in the general Tenour of his Discourse, promiscuously considered, as well those whom God had distinguish'd by Tokens of his Favour, as those whom he had branded with Marks of his Displeasure; the latter needing Assistance against the Assaults of Cloud and Melancholy, whilst the former are hardly Proof against Vanity and Ostentation; at length (perhaps, because the greatest Danger lies on that side where it is least apprehended) he particularly addresses himself to the former, and assures them that they have need of a great deal of Conduct and Philosophy, in order to receive the full Advantage of such favourable Treatment; *Whoso is wise, and will observe those Things, even they shall understand the loving Kindness of the Lord.*

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'TIS a very remarkable Instance of the divine Favour to this Nation we this day commemorate; and such as deserves to be acknowledg'd in that sort of Gratitude, which principally consists in Acts of Religion, and Reformation of Manners; that we may not therefore be mistaken as to the Manner of our Deportment, while our Hearts are full of Joy and zealous to express it, I shall enquire a little into the Nature of those Benefits bestow'd upon us as this day; which will not better appear, than by considering the State of these Realms before the happy Restoration of his late Majesty King *Charles* the II^d. which is the Occasion of our repeated Acknowledgments.

IT must undoubtedly be an ungrateful Labour to a Lover of his Country, to withdraw himself from the Prospect of that Happiness and Liberty we enjoy under his Majesty's auspicious Reign; and to contemplate upon those dismal Scenes which then overspread the *British* Nation; when Monarchy and Regularity were changed into Anarchy and Confusion; when the Beauty of Holiness, when a rational and substantial Devotion had given way to Cant and Enthusiasm; when the Sword and Oppression had taken the Place of Justice and Equity; when Liberty and Property were succeeded by Jealousy and Distrust. 'Tis very deplorable that the best
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of Kings should fall in the Sight of the Sun by the Hands of an Executioner; that, while the Royal Progeny wander'd about, banish'd, indigent, and forlorn; those Men should surfeit in the Spoils of others, who ought to have been beholden to the Laws of the Land and the Royal Protection, that they enjoy'd their own; whilst the Heir of the Crown liv'd in Obscurity, those Men should stand in the Way betwixt him and his Ensigns of Dignity, who ought to have secured them to him with the Hazard of their Lives and Fortunes.

IF it be ask'd by what Means the Affairs of this flourishing Monarchy became so perplex'd and desperate, and whether there must not necessarily have been an universal Corruption and Degeneracy of Manners, to have involv'd it in so fatal a Ruin; I am indeed very far from imagining the Hearts of our Ancestors infected with so much Malignity, as may seem necessary to produce such melancholy Consequences. It may be of Use to us to consider, that very mischievous Effects may be produced from inconsiderable Beginnings. Whether, whilst the Court was apprehensive of the Invasion of the Royal Prerogative, there might not be made Encroachments upon the Liberty of the People; or whether the Commonalty, by an unnecessary Jealousy of the Invasion of their

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their Privileges, might not press too vigorously to cramp the Royal Prerogative, I shall not undertake to determine. Many without doubt, who were not aware of the Consequences, were by specious Pretences inveigled into a Communication of Guilt. Many proposed to themselves Limits, which they wou'd not exceed, who yet were hurry'd on by the Torrent, and found not Means of making a Retreat. Others had an eye to their own Interest, and were intent upon bettering their Fortunes, who might yet hope to do it at a more easie Price, than the Ruin of their Country. This Use, however, arises from these Observations, that it is very unsafe, upon what Pretence soever, to transgress the Limits of Duty, or even to approach too near them; since it rather seems to be the Boldness and Precipitancy of the Unwary, than the deliberate Malice of desperate Men, that involved these Realms in such Disorder and Calamity, that it requir'd little less than a Miracle, to restore to them their Lustre and Dignity.

Who could promise to the Heir of the Crown Protection and Safety, when all Appearance of Hope seemed to be extinguish'd by his unhappy Defeat at *Worcester*? When his Friends and Acquaintance thought themselves freed from their Obligations of serving him, by the Necessity that lay upon them of
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intending their own Security? When a Price was set upon his Head, when poor and indigent Men had it in their Choice, whether they would depart from their Loyalty to their Prince, or themselves be destitute of the Means of Subsistence? When so many lay in wait for his Life, not only allured thereto by the inviting Prospect of Gain, but also prompted to it by their Opinion of the Meritoriousness of the Fact itself? yet amidst this great Revolt there were a Remnant (to their Honour be it spoken) whose Hearts the Lord preserv'd stedfast and uncorrupt; so that He was at length placed out of the Reach of Danger; and was at leisure, like a shipwreck'd Mariner, who hardly escaped with his Life, to look with an agreeable Horror upon a tempestuous Ocean, that was so near to have overwhelmed him. This was such a Deliverance, that those who know the Particulars of it, must of necessity cry out, *This bath the Lord done*, for they cannot but perceive that it is his Work.

YET even after this, there hardly appeared a Possibility of his being restored to his Crown and Kingdoms. The primitive Lustre and Purity of divine Worship seemed too much extinguished, to give any Hopes of its reviving. Foreign Princes, who were no Enemies to his Person, could not perswade themselves to engage in the Cause of one who
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was averſe from Popery and Superſtition ; and
his Friends at home ſeem'd utterly incapable
of doing him Service ; ſince thoſe, who had
wreſted the Kingdom from his Father, had
alſo, by imbruing their Hands in his Blood,
and a Communication of Guilt, ſo ſtrength-
ned themſelves, that they ſeem'd not only
incapable of relenting, by any Impulſes from
within ; but alſo of being obliged to any
Terms of Moderation, by any Force that
might oppoſe them. He had then Opportu-
nity to ſee how little Confidence is to be put
in Man, when neighbouring Princes, whoſe
Interſt and Duty it was to give him Aſſiſt-
ance, were removed to a greater Diſtance
from him by thoſe Diſtreſſes, that were moſt
proper to excite Compaſſion. If Religion was
the Cauſe of this Behaviour, I can never think
well of that Religion, whoſe Principles can-
not be obſerved, without renouncing the Laws
of Humanity. However, divine Providence
did not here deſert this Kingdom ; but judg-
ing That the moſt proper Time to exert itſelf,
when the leaſt could be expected from hu-
man Means, the Cloud that hung over theſe
Realms was quickly diſpelled ; God imme-
diately found Inſtruments for the Execution
of his Purpoſes ; the Diviſions of thoſe, who
hoped by their Numbers to ſtrengthen them-
ſelves in their Uſurpations, very much con-
tributed to haſten their Ruin ; and the King
B 2 returned

returned to the Possession of his Crown and Kingdoms, with such universal Acclamations and Expressions of Joy, that he could not but doubt, whether there were any, to whom his Presence was ungrateful, and was willing to impute it to his too scrupulous Distrust, that his happy Restoration was so long delayed.

THUS was this dismember'd Kingdom set to rights, without Tumult and Disorder, which seem'd impossible to be effected without Blood-shed and Desolation. Violence and Rapine were no more; Justice and Equity recover'd their ancient State and Dignity; the pure, reform'd Religion was grac'd with its deserved Ornaments; and the King reign'd in the Hearts of his Subjects free from Fear and Jealousy.

THUS I have, as briefly as I could, represented the Nature of those great Benefits, for which our Church hath, in an humble Acknowledgment, prescrib'd an anniversary Commemoration. There is no one but will confess that we ought to endeavour to make ourselves susceptible of the best Effects of the divine Favours. I shall therefore in the next place, apply myself to consider, what Influence this particular Instance of God's Favour ought to have upon us; and that especially with Regard to three great Points; First, Our

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Our Religion; Secondly, Our Loyalty; and
Thirdly, Our Communication.

First, *FOR* our Religion; I shall not undertake now to shew, wherein the establish'd Religion of our Church is preferable to that of any other Communion; or that it points out to us the most compendious Way to Salvation; That wou'd require to be enlarg'd upon further, than the Place allotted it in this Discourse will allow. Let it suffice for the present to declare, that I believe the Church of *England* to be the best constituted Church in the World; and it is to such as don't conceive a worse Opinion of it, that I wou'd recommend Constancy and Perseverance in its Communion. 'Tis an unpardonable Error, not to say worse, that many think it indifferent whether they join in this or that Communion, provided the Difference be small, and, in their Apprehension, inconsiderable. Men ought not to dally thus with Things that concern their eternal Salvation. When Men once give ground, they forfeit their Reputation of Constancy, and even sollicite every Opposer to make Encroachments. Add to this, that when Men once depart from the Truth, tho' in Matters that seem less considerable, they provoke God to withdraw from them his Assistance, and so become less able to maintain their second Post, than they were the first which they had deserted.

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INDEED we ought to be more especially jealous of those Principles, whose Consequences are more apparently mischievous and fatal; I mean those of the Church of *Rome*. I shall chiefly insist at present upon one Particular, as being most proper to be expos'd in a Discourse of this Nature; I mean an execrable Opinion that the Pope hath a Power of absolving Subjects from any Oath of Allegiance, whereby they may have engaged themselves to an Heretical Prince; and of authorizing them to take up Arms against their Liege Lord. One would think that no Man wou'd admit a Position so contrary to the Temper and Genius of the Gospel; and yet it is almost incredible how successfully he hath apply'd this Engine, to raise Disorder and Combustion in most of the States of *Europe*. The Apostles and their Successors of the primitive Times needed no other Arguments, than such as were drawn from the Beauty of Holiness and the Reasonableness of Religion, to engage Men to come over to their Communion; but the *Romanists* seem to intend nothing less than the Salvation of Mens Souls; They rather grasp after temporal Sway and Grandeur; They are not solicitous to redeem Mens Souls from the Slavery of Vice, Error and Delusion; it is rather Their Interest to subject Mens Bodies, to dispose at Pleasure of their Lives and Fortunes. For
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my own Particular, I can hardly read the History of our Ancestors, who were bigotted to the Errors of the Church of *Rome*, without Indignation; to think, how Men eminent for Valour and good Sense, and such as deserv'd to be born to Freedom and a better Fate, sacrific'd their Lives and Fortunes, to maintain the Tyranny of an haughty Usurper. How often hath he play'd the Hypocrite, and prostituted Religion itself, to be subservient to his unsatiable Ambition! Insomuch that * One who sat in that Chair, was so exalted in his Grandeur, that he seem'd to have departed from his Christianity, and made the History of our blessed Saviour and his holy Religion the Subject of his impious Raillery. What more frequent, than, when he was jealous of the growing Power of some neighbouring Prince, to publish his Croisades, to send Christian Princes upon long and tedious Marches against the Infidels; where, after they had exhausted their Strength, partly, by their Engagements with the Enemy, partly, by their Quarrels one with another, they returned harass'd and weary, a very manageable Prey to him that had sent them for that Purpose. How many Kings hath he deposed, because they were Protestant, or because they wou'd not in every Particular conform themselves to his Humour! What Troubles have they sustain'd from their own Subjects! What

* *Leo x. v. Append. ad Flacij Catal. Test. verit.*

What Fury and Wars have threatned them from Abroad! What Plots and Conspiracies have been formed against them! Because, to satisfy a Spirit of Revenge and Bitterness, the Pope had excommunicated them, and the People had taken it into their Heads, that to torment and destroy such was meritorious, and doing God good Service! It is very well known how the Divisions in *England* between King *John* and the Barons, were fomented by the Pope, sometimes inclining to this Party, sometimes to that, as might best serve to advance his private Interest. Queen *Elizabeth* of happy Memory surmounted her Troubles, most of which however proceeded from the same Cause, because she wou'd not admit of that Yoke which her Father had shook off, and which had been so very burthensome to this Nation. King *Henry* the III^d. of *France*, after he had escaped about fifty Conspiracies form'd against his Life, was at length murthered by a Fryar, because he shew'd too much Favour to the *Huguenots*. His Successor *Henry* the IVth. was assassinated and murther'd by *Ravillac* for the same Cause, having been first markt out for such Destruction by the Pope's Excommunication. 'Twou'd be endless to mention other Instances of the like Nature, which may too easily be collected from History. These may suffice to give an Idea of the Temper of that Religion, and to make

make us conclude, that nothing moderate is to be expected from Men who are possess'd with such Principles. And if these Examples were by some Men looked upon with that Horror and Aversion they deserve; they wou'd perhaps set a higher Value upon the Happiness they enjoy, of being Members of a Church, which points them out the Way to eternal Life, not by imbruing their Hands in Blood and Massacre, but by giving Proof of their Love and good Will, even to their very Enemies; not by destroying those that intend them no Ill, but by mildly convincing and undeceiving those that hate them without Cause; not by keeping Men in Ignorance, and inspiring them with blind Zeal and Superstition, but by opening their Eyes, and removing their Prejudices, that they may discern the Reasonableness of Religion, and understand upon what grounds they hope for Life and Immortality.

I pass now to the second Particular, wherein this great Benefit ought especially to have a good Influence upon us, I mean Loyalty to our Prince. Those who, in the Time of King *Charles* the 1st. spirited the People to take up Arms against their lawful Sovereign, made a great Noise about Grievances, Oppression and Breach of Privilege; and some, who are not at all disposed to asperse the Memory of that good King, are of Opinion
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that he made some Advances a little too vigorous. However, tho' their Arms against their Prince proved victorious, the Nation found by woful Experience, that very little Joy attends those sort of Victories. I question not, but many of them, when they saw their native Country farther involved in Ruin and Desolation than they had apprehended, could have wish'd that their Representations of, and Expostulations about their Grievances had been less fierce. They might perhaps have obtain'd That of the King by mild and humble Remonstrances, which their peevish and impatient Expostulations render'd more desperate; and wherein they did not find themselves at all remedy'd by a tedious Civil War, tho' crown'd with all the Success they cou'd propose to themselves. Doubtless, the King would never have had Recourse to those rigorous Methods he was afterwards obliged to, if the Parliament had reposed more Confidence in him with Regard to their Privileges; if they had been more chearful in supplying the Necessities of the Crown, and maintaining the Credit and Dignity of their King and Country. It is natural to Men of the meanest Rank to desire to seem worthy to be trusted; and many have become better and braver Men than ever they wou'd have been, by Peoples reposing in them a greater Confidence, than in that Juncture they really did

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did deserve. But when unseasonable Jealousies discover themselves, they don't only raise up Gall and ill Nature, but even create it; and it mostly happens very unfortunately, that more Men are busy in fomenting, than in extinguishing those Flames.

WE have now a Prince upon the Throne, under whose Government we have this Reason to hope to be happy, because he hath already given frequent Testimony of his good Inclination to this Kingdom. He hath always been very zealous for the Protestant Interest, and the high Esteem he bears among all the Princes of *Europe* is a convincing Argument, of how great Moment it is to a good Cause that he engages in the Defence of it. Clemency, the inseparable Companion of a great and Heroick Mind, shews it self in all his Actions; insomuch that, when great Numbers of his Subjects, who were not sufficiently sensible of their Happiness and Duty, endeavoured to give him Disturbance; he only caused the Severity of the Law to be executed upon so many of them, as might convince the World that he wou'd not be contemn'd; that his Lenity and Mildness proceeds from an inherent Goodness and Greatness of Mind; and that as none is a greater Lover of Peace, so none is more fearless and intrepid in War. No Prince glories more in the Happiness of his Subjects,

no Prince is less transported with his high Station and Character. These Qualities will not fail to conciliate Love and Esteem from his People; and it is a very good Pre-
sage, that the more he is known, the better he is beloved; insomuch that the Discontent of some hath vanish'd by his very Presence, and confess'd itself the Birth of false Representations.

BUT for the few Male-contented, who can't be moved with such Considerations as these; it were to be wished that, by the Sense of their own Good and that of their Country, they wou'd be influenc'd to their Allegiance; and that they wou'd lay before themselves the dreadful Effects of intestine Discord and Commotion. The Liberty and Happiness of this Nation make it the Envy of its Neighbours: And every one, that is a Lover of his Country, will contribute his Endeavours to secure it from Discomposure. When Trade and Commerce flourish, when the Property of the Subject is preserv'd inviolable; when the Laws of the Land have their full Force and Execution, when the establish'd Religion receives Protection and Encouragement; 'tis reasonable to hope, that there will but be very few, who will be insensible of so great Blessings, who will not render to God due Thanks and Praise; who will not, as much as in them lyes, assist and support the Instruments of them.

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THE next Particular, wherein the Remembrance of the Blessings as this Day conferr'd upon this Nation, ought to have a good Influence upon us, is our Communication. Common Humanity teaches us to be the Authors of all the Good we can to our Neighbour; and never to give Marks of Severity and Disgust, except when a Man seems profligate and abandoned, and disposed to abuse the best Offices. Virtue and Merit ought to be attended with Esteem; obstinate and willful Naughtiness shou'd be opposed with Dislike and Contempt. A Man's Goodness shews itself in nothing more than in composing Faction and Discord; 'tis an Office only becoming the common Enemy of Mankind, to interrupt the Unity and good Understanding of a Nation.

WHEN the Spirit of Party and Faction runs high, the Measures of Worth and Disesteem are confus'd, and a general Corruption of Manners is hardly avoidable. For such is the Pravity of Men's Nature, that they are very willing to be eas'd of the Labour and Fatigue, whereby they should arrive at real Worth and Reputation; and to substitute in its Place some compendious Method of making a Figure, tho' ever so absurd and unreasonable. To be learned or vertuous requires Application and Industry; the subduing of one's Passions cannot be effected without

without Constancy and Resolution; and it is a laudable Ambition to remove Error and Ignorance. These are Difficulties the Timorous and Effeminate are not very forward to encounter with; instead of this they declare briskly for a Party; this is the Fort that secures them from Contempt.

By this unjust Estimate of Worth and Demerit, a Man's very Vices are transform'd into Vertues, and he procures himself Applause from that which ought to render him obnoxious to Rebuke and Censure. If the Spirit of Spight and Envy is very powerful in any Man, he need not take any Pains to suppress it; he may vent it with as much Liberty as he pleases against one Set or Party of Men, and procure himself a great Reputation of Zeal and Honesty.

I am perswaded that, Unity and Christian Charity wou'd be much more visible, and that our Principles in Policy wou'd be full as sound and well grounded, if either Disputes of that Nature were less frequent, or managed with more Candour and Temper than they generally are. For the first, I don't see how it can be accounted a condemnable Ignorance, if Men of the meanest and most mechanical Occupations, should acknowledge themselves unacquainted with Matters of State; especially such as are of a more refined Nature, and such as wou'd bear a Dispute amongst Persons,

Persons, whose Leisure and Vocation make it their Duty to enquire into those Things. I have been frequently touch'd with Sorrow and Compassion for such Men, when I have observ'd them administering to one another perplext and impertinent Questions, proposing many Things, and resolving nothing, exhausting their Spirits, and rendering ineffectual those Amusements and Recreations, which might enable them to sustain the Fatigue of their Employments with more Comfort and Chearfulness. I applaud those Men of inferior Rank, if they have the Courage to acknowledge themselves unacquainted with those Things, which wou'd do them no Service, if they knew them; if they apply themselves with Content and Chearfulness to a more disagreeable Employment, wherein Providence may have placed them; if they can be satisfied, within the lesser Circle of their Duty, to contribute to the Order and Harmony of a Kingdom: I say, I applaud such, rather than those, who, regardless of their nearest Concerns, are wandering and unsettled; have no real Pleasure and Enjoyment themselves, and do what in them lies, to disturb that of their Neighbours; to unhinge and discompose the Affairs of a Nation.

BUT for those, who may have more Reason to enquire into such delicate Speculations, and engage in Disputes and Disquisitions

sitions, for their Information and Improvement ; I presume it wou'd be no Hindrance to them in finding out the Truth, if their Debates were managed with more Moderation and Temper. If my Opponent hath the advantageous Side of the Question, my Heat and Passion renders me less susceptible of Information ; but if the Truth is on my Side, the same Disadvantages render me less capable of representing my Arguments in the best Light, for the Conviction of a Gainsayer. Vehemence and Commotion contribute nothing to Perswasion ; it is no good Omen of the Truth of an Opinion, that its Advocate relinquishes calm and regular Argumentation, and rather confides in Positiveness and Importunity.

THIS Behaviour is especially unbecoming in religious Controversies ; infomuch that 'tis very probable that some who have had very sincere Inclinations towards the Interests of Religion, have contributed more, by their inartificial Contentions, to shake the Foundations thereof, than others who have been its profest Adversaries. Men frequently argue for some dark and undistinguish'd Punctilios, with the same Importunity, as if it were impossible for Religion to subsist without them. Now this is very prejudicial to Religion in general ; for when an Auditor, who is not the most discerning in those Sorts of Disquisitions,

tions, observes what Perplexities an Advocate is entangled in, and what shifts he is forced to have Recourse to, in order to support some Particular which he had advanced with great Confidence: He begins to conceive a very indifferent Opinion of the most important and established Articles of Christianity, and is afraid how they wou'd be able to stand the Trial, if they were attacked by a still more crafty and powerful Adversary.

BUT if a Man is slow to apprehend something that seems more manifest, the Ignorance of which even brings his Judgment into question; in such Case he is indeed the Object of Pity and Compassion, but not of our Hatred and Resentment. We may have Reason to praise God, who hath given us more sound and perfect Faculties; but can have none to insult over our Brother, to whom Providence has been more sparing and reserved in his Endowments. Not to add that, that Thing may sometimes appear to us very manifest and demonstrable, which may not seem to carry along with it that Evidence and Conviction to another of equal or superior Abilities; insomuch that almost every Man sometime or other finds himself puzzled with, and inapprehensive of some Things, which in their own Nature have

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had less Difficulty than others, he hath apprehended more readily; and which when he hath discovered, he admires how they cou'd administer to him the least Scruple or Hesitation. However, that Charity which is due to every Christian, who hath not forfeited his Right to it by willful and scandalous Enormities, and whom we cannot accuse of an obstinate and incorrigible Contumacy, engages us to converse with our Brethren with Gentleness and Lenity; to bear with their Infirmities, like Men who are conscious that themselves are subject to the like Passions, and may sometimes stand in need of Toleration and Allowance.

THESE and such like are the Demonstrations of Joy, wherein wise and discerning Men will express themselves, upon the Remembrance of such exalted Blessings, as we this Day commemorate. Shallow and insensible Minds consider nothing further than external Demonstrations of a sudden and vanishing Mirth; these Things indeed ought to be done, yet not so as to leave the other undone. Was this Kingdom, as on this day freed from the greatest Tyranny and Oppression, the British Nation ever laboured under? one that is actuated by a thorough and well-grounded Gratitude, will do his utmost to preserve his Country in Peace and Liberty,

Liberty. Had it the Happiness to have a King restored to his Crown and Dignity, adorn'd with many Princely Endowments, and that gave very promising Hopes of his future Clemency and Affection? We must with very agreeable Reflections, consider ourselves under the Government of the Prince who now fills the *British* Throne: Who hath given so frequent Evidences of his Wisdom and Valour, whose Clemency and Generosity we have not only heard of, but experienced. Have we the Satisfaction to consider Religion restored to its primitive Purity and Splendor, Ignorance and Enthusiasm giving way to a solid and rational Worship? our Remembrance will be very acceptable, if we regulate and compose ourselves to the Prescripts of an holy Religion already established, and do the utmost, by the Uncorruptness of our Lives, by the Justness of our Sentiments, and caution of Expression, that there need not be any Pretence of Recourse to Puritanism on the one hand, nor Popery and Superstition on the other. Was this Nation reduced from Confusion and Disorder, were Mens Minds cured of Rancour and a Spirit of Revenge; was Unanimity and a Freedom of Conversation restored to them? our Gratitude and Acknowledgment will be best shewn, by endeavouring to remove that

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Jealousy and Misunderstanding which hath insensibly surprized some; and by giving such Proofs of our Integrity and Benevolence in our Communication, that the Effects of a good Government may be more and more Conspicuous, and that we may confess how easy it is for us to be happy; insomuch that hardly any thing but our own ill Conduct can defeat it.

F I N I S.

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